

PICKED UP IN PHILADELPHIA.

"The bicycle can keep up only as it keeps on."—A. H. Strong.

The English people have finally come to recognize John Bunyan's place among them by allowing a memorial window to be put into Westminster Abbey. The window cost \$7,000.

In 1905 religious liberty in Russia was born. In the same year was organized the Baptist World's Alliance.

Mr. Fetter, one of the Russian Baptists in Philadelphia, was arrested just before leaving Russia and was allowed to come only after giving bail for \$2,500 for his appearance in court on his return. His offence was preaching the simple gospel.

A friend from Kansas said that two thoughts had come to him in connection with the Baptist World's Alliance: (1) That Paul would have felt very much at home with those Russian exiles and sufferers; (2) that no other people on earth except the Baptists could have had such a meeting.

One of the exiles in Siberia baptized more than 2,000 people after cutting a hole in the ice to do so.

Dr. Mullins says that two things are essential to a great life or a great denomination: (1) A vision; (2) a task. The task without the vision is drudgery; the vision without the task makes man visionary. The vision and the task make the hero and apostle.

To say that we as Baptists have no authoritative creed is not to say that we have no authoritative Book, nor that we have no authoritative King.

The Alliance is something of the realization of Carey's sermon and vision when he said: (1) Expect great things from God, and (2) attempt great things for God.

Bishop Westcott once made a great missionary address of which the following is the outline: (1) The little that we have done; (2) The much that God has done without little; (3) The much that remains to be done.

A man preached the gospel in Japan and thought his work was a failure. Some time afterwards a woman came asking if they knew where the people were who mended broken hearts.

The great problem of the industrial world of the future will be competition between China and the West.

In China the Christian hospitals are called "Jesus stations."

Dr. John Clifford, the great English Baptist hero of seventy-five, says: "The way to live long is to be always at it, and always at it with all there is in you."

The women of the United States and Canada gave to foreign missions in 1909 more than three million dollars. This was from all denominations, of course.

No people can rise higher than its women, and it is a source of great satisfaction to know that all nations are striving to elevate their women.

Robt. E. Speer speaks somewhere

of the fiduciary principle of life. This is true. Life is a trust—a sacred trust.

We are celebrating this year the 300th anniversary of two things: (1) The giving to the world the King James Version of the Bible, and (2) the laying of the foundation of the modern Baptist denomination. There is a close connection between the two things.

Eighty-five per cent. of the money of the church is spent on adults; 92 per cent. of the church's membership comes from the children, and 8 per cent. from adults.

"Rome," says Dr. Chas. E. Jefferson, "goes on with her crimson work because she knows the value of the child."

Scotland has held her grasp on democracy longer than any other nation. This is because the father, the pastor, and the school teacher have all joined hands around the child.

MEMORIZING SCRIPTURE.

Dr. J. B. Gambrell, the great Baptist hero of Texas, tells an interesting experience from his boyhood as to the value of memorizing the Word of God. His Sunday School Superintendent offered a beautiful book to the child who would memorize the largest number of verses from the Scripture. He said he went home feeling that that book should be his. All through the week he could imagine that book in his possession. He went to work and memorized the 14th, 15th, 16th and 17th chapters of John's gospel. He went to Sunday School and when the recitation of Scripture was called for he arose and went through with all the verses of those blessed chapters without a break. He took his seat assured that the book was his. Following him a little girl arose and began to recite Scripture, and he said she went on and went on and went on until he concluded he had never heard a person go on so in all his life. She took the book, and he went home a discouraged boy. Years went by. Dr. Gambrell was a mature man with grown children. One night a message came to him that his oldest son had been shot down in a southern city in the midst of a temperance fight. The father went to the scene of the trouble. He shut himself in a dark room where no eye could see but the all-seeing eye of God. While thus alone with God thinking, praying, struggling with his trouble there, chapters memorized in childhood came to him verse by verse to give him succor and strength. "Let not your heart be troubled, ye believe in God; believe also in me," &c.

FOREIGN MISSION REPORT.

There were 3,618 baptisms for the year, the largest number in the history of the Board. Thirty new missionaries were sent out. The brother who sent out the ten missionaries agrees to support them for another year. There are now 273 missionaries and 521 native helpers. The nine Theological Training Schools and eight Training Schools for women have an enrollment of 350, who are being prepared to labor among their own people. More than 40,000 patients have received treatment in our hospitals. The debt of \$89,600 is the only depressing feature of the report.

THE NEW REFORMATION, IN EUROPE.

In Dr. Byford's speech before the Baptist World's Alliance he said that the spirit of religious inquiry was abroad in Europe as it has not been before in many, many years. Two or three marks of this reformation he named as follows: (1) It is not confined to any one race or people. It is not the outgrowth of any educationalism or anything of the sort. (2) It is Baptist through and through. The man who teaches baby baptism hasn't much chance. All over Europe are those churches that have sprung up simply from reading the New Testament, and they are as good Baptist churches as we have any where. (3) The secret of success is to be found in the fact that they believe thoroughly in prayer and in the Word of God. They obey the command of Jesus Christ without fear or favor. One of the persecuted ones was given a paper and told that if he would sign it he would be allowed to go free. It was a paper promising not to preach the Baptist faith any further. He took the paper, read it, tore into pieces and said, "I'd rather rot in prison than to give up in any such way."

There is a beautiful legend which runs as follows:

Late one evening a careworn, haggard man came to a priest, and begged to receive absolution for the sins of a life of which he was weary, a life which had become to him a living death. The priest listened with attention to his confession. Crime after crime—a long tale of woe—was poured into his ear. At length he intervened. "My son," he said, "God's Spirit will not always strive with man; your sins are too fearful. I dare not pronounce absolution on such an one as you." The poor man rose up and went away, bent low with grief and remorse. That night the priest in his bed was visited with a strange vision. He seemed to be present at the judgment of a soul, which was to be arraigned before the presence of God. A large balance was placed firmly in the ground. A man whose face he recognized, whose crime he had pronounced unpardonable, was brought trembling before the Judge; in one scale of the balance the devil was busily engaged in placing all the sins of a misspent life, and they were very many and very heavy. Doom was certain, condemnation inevitable, when a faint flutter of wings was heard, and an angel appeared, bearing in his hands a handkerchief all wet and heavy with tears. He cast it into the other scale; the sins were outweighed, the balance altered. The soul was saved. The priest awoke with fear and compunction. He hastened to seek out and inquire for the careworn sinner who had sought his help. After some time he found him lying under a tree—quite dead—dead of a broken heart—but under his head was a handkerchief still wet with tears; and then he remembered how it is written: "The sacrifice of God is a troubled spirit: a broken and a contrite heart, O God, thou wilt not despise."

There are two great dynamics in the human soul. Mohammedanism has the dynamic of hate, and Christianity has the dynamic of love. This love is born of a sense of obligation to Christ. The love of Christ for us begets a sense of personal obligation to Him. "The love of Christ constraineth us."

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